

M1558
Friday, March 28, 1969
New York City
Group IV
(Part Two contains an excerpt from a Wisconsin meeting)

Part One

Mr. Nyland: Maybe today we talk a little more about death. It's not that I want to talk about that too much. It is an event. One thinks about oneself, of course—particularly when you get a little older, and particularly when the age is the same as mine—and one knows that one must die. At the same time, what is the reaction. You say "Too bad," perhaps maybe "Very good"—also perhaps—we don't know, we think about it.

A Man must think about it. When he uses his hands, particularly he must think about it. He never looks at his hands, really. After he has worked and his hands are a little dirty—maybe he has worked in the earth and the marks are a little clearer in his hand—and he looks from the left hand to the right hand and he says "I have Worked," then he discovers a certain hieroglyph in his hand and he looks at that. Perhaps very seldom he looks at it because he washes his hands, maybe, as soon as he can because that is *bon ton* ... and it would be very good if he kept it dirty so that the lines in his hand could show him and he looks at it and he says "I have Worked," and then there is an 'M' in the left hand and he looks at his right hand also it has an 'M,' what is this, then. Is it "I Am"? Two 'M's—what for. In the olden days it meant a very definite something for a Man—*Memento Mori*: to remember that one is mortal—and this a Man carries with him all through his life, and this he knows when his hands get a little dirty: And he has Worked, and still he will die because it's in his hand.

Gradually... It's written on his forehead, gradually it is felt in his heart ... and we have to be reminded by outside events, and it should be within one's heart every day; particularly after you have used your hands for work and you look at it and you stare at it, it says "M". "M"-“M”—what is this. You say it, the vibration of the 'M' starts in your chest. The vibration of that

“Am”ness’ that then one recalls starts to function, and it is something that reminds you of your heart now beating and then not beating any longer, your lungs breathing and then not breathing and your body dying.

And again, the question “What is left.” What survives. What survives in a man like Eisenhower. What survives in anyone’s life. What will survive in our life. What is it that we see, what we know, what to recognize as life. What do we see through the ‘M’s of your hand. Because the ‘M’ is only a line. A little configuration reminds you of a word and then, maybe, of a concept. And through the concept ... in the concept is life and it is said, then, that that what is the concept only will die, and what is within ... what is meant by the symbol is life, and one believes that that will last.

It is only a belief. It’s in order to give you a certain strength that not everything will be lost. Not everything, but a great deal is lost ... and lost to the people around, but for oneself what will you carry with you. What is it in your life that is worthwhile, even, to carry out of this world, to carry it really, to associate with it, to hold onto it. You can say ‘life,’ but life is already omnipresent and when the form will die life will be free, and how will you know that it is your life, that you used to have it and own it. What is the kind of a mark that you will leave on your own life; so that when all the different lives get together somewhere after death, how will you find it. How will you know it’s you. Will there be a chance that you can ‘look,’ as it were, for your own suitcase, and that you will recognize it as your life.

What do you do to it *now* to make it recognizable. What do you do *now* to make it your own so that God cannot take it away from you. This is really the fight: To make it such by constantly remembering that you will die, that your life is there and it is you. Whatever that is now of you as a task regarding that, and to keep it, to cherish it, to make it distinguishable from anyone else’s and still, in substance of principle it is all alike. This is the aim of a Man: To make something that is his own and it will be his Soul. It will be *his* Soul. The Soul will represent him somewhere as now he’s represented by the body on this Earth; and life will go from one to the other via Kesdjan just to help temporarily to give it a little ‘storage place’ as it were, until actually life can be in the Soul, and as Soul will be recognized by his Endlessness.

This is the problem of Work: How can I make my Soul so that I will know it afterwards, that everybody else can know it and recognize it, if possible, even by my name or maybe by my number. Because I think I have a number and everything of me is numbered, and when I die that

number goes with me almost like a case number. So much ... what is the number of oneself. The development of that what is the person capable of in life, what should be the number. Seven, seven, seven, or should it be three, three, three. What is it—twenty-one or nine—and if I understand twenty-one it is three, and nine is three to the third power ... and when I go over from phenomena into noumena I change my body into my Soul and I give it, then, the number nine so that then the symbol of my Soul will become like the Enneagram on my forehead, it is really *that* what we strive for. And we're not always cognizant of it and we have not always the time to think about it, and for that reason we have to be reminded every once in a while that that is important and that we shouldn't forget, and there should not really be any particular event outside of oneself to remind one of that what is one's own life and the mortality of the body.

If you can ... if you can remember, for 49 days every morning you look at your left hand just for a moment like a glance, and then you look at your right hand. It is a little bit like a symbol. When you see those two 'M's' and then—and you must be by yourself—you shake hands with yourself, and you put your hands together and one 'M' presses on the other, and then you live. If you could remember it: 49 days, to give the value to the seven times seven in order to get, from that, what is the Enneagram in the 1, 4, 2, 8, 5, 7 and the symbol of the Law of Seven, the Three of the triangle in which the 'M' is a hand and the other 'M' in the other hand is another point of the triangle, and that what is 'I' becomes 9. And this is how one is when the hands are joined: That what is your 'I' is inbetween, and the realization of that will make you alive for the day.

But, you see, we live in contrast. We live up and down. We vacillate. We're sometimes going the right direction, sometimes the wrong one. When we talk about death, we talk also about life. We talk about the beginning, we talk about years of living and then dying; and then one knows a year added to a year—too many years, already—maturity, wisdom, growth, development, and, if possible, evolution.

I want to drink to that. I want to drink to one person who has her birthday this week. It's a person, of course, we all know. It's a person, I don't want to mention her name. And some of you may know; and if you do you can drink to her by name, and if you don't drink to her even not knowing, but knowing one thing: That she is instrumental in allowing us to be here every Friday. No death for her—not ever. Wish her life continued. Life in body, in Kesdjan, life in Soul to continue without end. Because in Soul we recognize the endlessness of Infinity, if you

understand that term. *In* Soul you will meet God, He will meet you. In Soul you will be the owner of your life and giving it over to be free, entirely—again I say, which I use many times as a term—for the ‘glory’ of His Endlessness.

And so when one wishes for a person to add one more year—and one more year of maturity, and wisdom, and understanding—and we drink, really, to that what ultimately could be when a person wishes to continue to grow and wishes to Work: So that the Self will be, in time, without birthdays.

Here's to the person you all know. [Toast]

Part Two

Mr. Nyland: I think that listening to the different cassettes and tapes from different people is very useful to me. Because it really gives me an idea of the level of where is Work among us, and to what extent has certain concepts ... have certain concepts penetrated; how much is left on the surface, how much has gone a little bit further down, how much has actually become part, how much is still a reflection of a certain something that has been heard and is then repeated. And to that kind of a character of the different meetings—and I have, now, enough, as you know, to judge or to have some kind of an opinion—and I say it's very useful to me, because on that will have to depend what I want to do, or even what I can afford to do.

Having an aim, I would like to actualize that aim as well as we can. I do not know the time that is needed for it. All I know is I have to have a great deal of patience, and I probably have to have more patience than I originally thought. Because I think that the education, or the necessity of formulating in a correct way, is not always understood right, and also I think that the attitude towards Work is not always right. And for that reason last Tuesday I spoke about where does Work really originate, or the desire that one has to have for it out of a certain form of ‘thoughtfulness,’ I called it—of consideration of one’s life, and then gradually realizing the necessity that something ought to be done with oneself—and that that, I think, as something that should become much more of a principle when everyone talks about Work towards other people, or whenever a few get together and talk then about Work, with their experiences having to present ideas to others.

And for that reason it's interesting to see also different levels in different cities; and how they struggle at times, and sometimes something is born which is exceptional and that other times it's terrible and sometimes, I feel, like wasting time. And still, I continue to waste.

Because I think it is necessary before I can have a judgment of some kind or to know exactly in what direction perhaps certain improvements could be made, I must really know. And when one can fill it in with a little visit of every once in a while like on this trip, it still remains a little visit and they are on their own and they have to find out, and how difficult it would be...

How difficult it was for us when we were younger and associated with Gurdjieff, and Gurdjieff did not really teach in any particular way that we know about, like a lecture of which we were of course ... with which we were familiar because of Orage and Ouspensky. Gurdjieff didn't teach that way, and he left certain things alone. And of course I knew him from the period he was working and writing on the book; but also afterwards, when I have seen him several times when he had, you might say 'done away' with that kind of work and then became the benevolent man who would sit and tell, and be in the presence of us and every once a while would have a little discussion—or make a remark or a saying—but never a kind of a meeting, really, that we have. And many times I ask myself: Why do we have meetings. Why do I really insist on this necessity of Work being correct. Why do I try to go out of my way to try to find the exact words and good language; and clarity and logical building up of concepts, almost I would say 'chewing' it a little bit too much for you, and not leaving enough.

But when I listen to the tapes I don't think I have to have any particular qualms about that, because you don't chew. There's really nothing that you do, and you don't even show that you *have* chewed, sometimes it's terrible for me to listen. But that is, I call it, 'in the game.' That is the way we are; perhaps at the present time a little worse than twenty or thirty years ago because of conditions, because of our ordinary life; the way we are forced to do things now, and the way we are too close together. And when we come to the Barn and we have freedom of a certain kind, our hands are not made for work and our brain is not sufficient, really, to remain intelligent for a certain length of time. And after that the wish dies down a little and one can go after different people with a stick and tell them, and I don't want to do that. I want to create, if we can, opportunities for anyone to wish to Work, and then if they want to Work it's up to them. It's up to their decision because it's their life, and I don't want anyone to do certain things because I tell them to do it. I want them to do it because it is logical.

And so regarding Work, when I talk about the need of Work in one's life, how much is, actually. And for that reason, I think you have to consider that every once in a while when you have a chance, when you can be quiet; when you actually can 'come to yourself,' as it were, how

much is there a need—that is, that it is food that you actually want. It is very small. There is a willingness, and there is a certain openness at times, and of course there is attendance and for whatever reasons, even, we get together—I'm not talking about that. I'm talking about *how* does one get stimulated. Where does one place Work in one's life. How often do you think about it; or, rather, that when you think that you connect it with the necessity of doing something with it so that it is not just knowledge but that it goes deeper into your heart, and that then from your heart you decide "I need it for my life."

It's fortunate that there are a few, little indications here and there of certain things which exist and which are sometimes quite pleasing, and I would like to play for you a few statements of someone in Wisconsin. Wisconsin is quite new. You may not even know that we have a Group; probably about twelve people, mostly young students who get together and have been at the time Nancy was there. And when she left it was a little bit in decadence, and after some time it started again and they have been meeting—small, a little intellectual, a little argumentative but very good. And so, a few weeks or so ago, someone came who happened to be in Albuquerque for a little while, and then went up to Wisconsin, and I believe to study further. And this person, at the time when I was the last time in Albuquerque, was a very young man—honest—and had been led a little astray by some of the people there. And he asked a question and I remember spending three quarters of an hour explaining to him; and there was such eagerness and such lovely attitude, and that with this he took it upon himself simply to see to what extent he could digest these ideas, and when the opportunity presented itself to do a little explaining in Wisconsin, he had a talk, a discussion, and I want you to hear it because I think it's very, very lovely.

So we'll play that, John. At first there's a little discussion.

Excerpt, Wisconsin meeting

Mr. Nyland: Can you hear it?

Person 1 (young woman): ...and I'm beginning to think about when I want to build a wish and trying to begin ... trying to decide how to begin to use it, and I closed my eyes. And when I closed my eyes, um, like a picture came up; not a dream ... and I don't know how to explain it, but I saw myself sitting on a hill near where ... near the back of where I went to school. I saw myself about eight or nine years old, and not only did I see myself on the hill, but I saw myself as I would be looking out of my own eyes at the school. And then it disappeared ... and then I

thought about it for a while and I said, "Well, perhaps some of what I'm doing is not right, perhaps what I'm trying to do is not thinking of the past." But whether or not I sat down and thought of the past, the past came up; and for no reason, why the school yard, why eight years old, why the particular sense that came up of looking out of my eyes. So then I tried—about two days later, maybe—with my eyes open, and began to sort of try and feel my body by sitting inside it. Um, at this point a darkness began to rise from my eyes up a little bit—say, a third of the way. It seemed warm—to follow my eyes—and then the objects around me, the light ones and the dark ones began to almost form a flame, and the light ones were like light flames and the dark ones were like shadows. It was not three-dimensional but sort of flat. Um, again I stopped myself, I shook my head.

And I really don't know what to make of that sort of thing. Because I don't have a very clear idea of what Work is in the sense of what actually happens—what one feels—but I didn't know what they were. I don't think they were truly what people mean as Work, and I was hoping that possibly other people had experienced similar things?, or could help me with what those are and how to avoid them if that was a necessary thing.

Someone: Were you seeing the two simultaneously, seeing yourself on the outside and looking out from the inside at the same time?

Person 1: Um, I think to some degree I did. Because, you know how when you look out of your own eyes you have a sense of yourself around you—and so this was what was happening, and then as the image began to fade and I saw myself, like, fall down to the bottom of the hill sort of up there ... but it was a gradual change from my sitting at the top of the hill to being at the bottom. But, um, I really don't know what it was.

Peter Kaufman (the young man): I don't think I'd confuse Work for psychic energies. Yours on the hill has absolutely nothing to do with Work.

Person 1: Well, how do I avoid this.

Peter: They are physical phenomena as a result of synapses taking place in your mind, feelings of memory, many different functions of the ordinary, subjective memory and mind. To have a real Work experience one does not have an associative type of image existing, nor do you have hallucinations of the type that you mentioned, but you have a pure cognizance or Awareness of the existence of your physical body; without description, without analysis, without judgment but only an Awareness of the fact that your body exists. Those conditions which you describe

happen many times to us throughout the day but we don't know about them, and there're constantly taking place in the formatory portion of our brain and in the feeling center.

Um, to have a real Work experience you must ... it must have the quality of Impartiality to it, and it must have, as we discussed two weeks ago, Simultaneity to it. But the important thing is that it have an Impartial quality; that is to say, it's recorded and cognized without judgment, and not only just this body and the manifestation of it—the hand movement, the foot movement, a facial expression, the particular posture that your body is in now at this moment, or something of the five things which I mentioned.

Do you understand a little bit?

Person 1: But, how does one go about avoiding... You see, the first time it happened, then I left my eyes open so as to avoid it.

Peter: I think to concentrate on the five things and, you know, you'll just realize it. If you can't avoid it, you'll just realize that what you're doing is ordinary and concentrate on speech tones, facial expressions, posture, movements, and gestures. That's Work, or just Observe the phenomena Impartially. Whether or not that can be done—that will be judged. You can be Impartial to your body, but to the thought processes and the feeling processes, uh, it's very difficult to now have the Impartiality or the Simultaneity to anything like this. So we begin as close to home, with the physical body as is possible so that it can expand out, but now we stay here; and when it is right these phenomena will continue to take place, and they will be phenomena until we can make noumena out of them. That is, through understanding and through Work itself and through the creation of this higher Consciousness, will you attain understanding of the phenomena so they become for you real noumena.

Can you understand this? But it is all hinged and based upon the Work upon yourself. Now, to understand this is extremely difficult, but in the same sense Work is so very, very simple. It's a portion of your mind which has a relationship with your body, the 'I' and 'It' relationship. Where the motivations come from, it doesn't matter. Because we're motivated by things—we're motivated by our thought, our feelings, and things outside of us or something within us—and then this motivation can be transferred to a part in our brain which then can cognize an existence of our physical form.

When we truly have an experience of this kind of Awareness or this kind of state of Awakeness, we will see how all the rest of the experiences that we've had which we thought

were really heightened states of Awareness, are just ordinary states of subjectivity, sometimes relating to physiological things happening in the body, or some influence outside of us. And the purity, the pristineness of Work itself is something that cannot be overemphasized by each one of us; to keep our Work efforts as pure and as simple as you can possibly make them, and the more that one does this, the more does this thing grow for us.

Person 1: Do you have any practical suggestions -- [inaudible]? Um, because when I was, um, kind of trying and I decided to Work I walked, perhaps I began to have more of an essential experience, and I found that if I try to Work when I'm perhaps doing something physical—walking or, um, whenever I was walking or just washing dishes or something that doesn't take too much thought—it's easier to concentrate on the manifestations of your physical body. Like when you're walking to concentrate on either your posture or the movement of your hands or your body.

Peter: Yea, that's ... what is correct—and this is something I had a lot of difficulty understanding—I would wonder “Well, why do you choose certain times for Working upon yourself,” and it didn't make any sense to me. I thought that one should Work on oneself all the time, but I really found out that there are certain times when you just cannot Work. You can have the thought of Work with you, but you cannot actually Work; and you can carry around “This is the idea” through the whole of the day, but you might not even be Working once during the day. So it's a good idea to choose certain times when you are alone and away from the outside influences of people, or when you're quietly walking. Just find some time which is suitable for you to have this relationship with your body.

Person 2 (second young man): You think you can Work? I've had a hard ... I think that, uh, it's sometimes even easier, maybe, than by yourself if you Work just in a large, anonymous crowd because you have, like, all these other individuals that you sort of set yourself off against.

Peter: Yea, you can Observe yourself, because if you get very detached...

Person 2: Yea.

Peter: ...because you see your body, maybe, walking in a large crowd through the union or somewhere where there's a lot of people, and you can just ... you know, sort of like I can ‘find’ the ‘I’, you know, so it comes more easier...

Person 2: Yea, it's sometimes more valuable.

Peter: ...in a way. And sometimes, uh, people outside of you will just in themselves be a

motivating force. Because some kind of a thought thing takes place inside of you, and you say "Well," and you're saying, "those people are ... don't have any Awareness of anything; well, it's fine but what can I do about it, now I can Work on myself." And then you can try to become Aware of yourself, and use that idea as a catalyst for Work.

Person 2: I don't agree with that.

Peter: Well, that's one way to put it. It's not even an idea, it's just...

Person 2: I understand what you mean, but there are a lot of values involved.

Peter: Yea, but there're all sorts of things. Like when you're just standing there, you can put your hand in your pocket, you know, while you're talking to someone, and still be rapping with his head and move your fingers and, you know, can move your keys around—or change or something—just have that very simple Awareness of your hand's existence, just the hand, nothing else. Or you can be sitting around the room and, you know, listening to ladies talking with their tea cups, and you move your foot around and sometimes, for a few seconds keep that Awareness of that foot. And it is really ... it's a beautiful thing to have that kind of a separation from the normal identification which we have with everything which is...

You know, it's a heavy thing hanging on us—this kind of identification. But that, that moment when you attain an Impartiality towards your body is ... it's just beautiful and it is ... each one is something new. Each Work experience is new, and each time you really Work something ... something happens to you, something beautiful happens. There're all new, new, new. It's like being born over and over again. A real Work effort is like that.

Person 2: You really find that?

Peter: Yes. Yes.

Person 2: I find that ... well, maybe I'm not ... I find that when I do a Work effort, you know, they're usually similar.

Peter: You just have a feeling about it. You know, it's not a judgment. It's not an intellectual process...

Person 2: Oh. Yea. Yea, I know.

Peter: ...but it's just something new that happens. And there's a danger in Work efforts becoming very mechanical—of the Work effort becoming mechanical, and the danger—and this is an intellectual approach to it without the balance of emotion, or you might say 'love' of something, maybe love of Work itself, if you have this kind of a quality of an emotional nature towards

Work; that through intellect and emotion you can balance things out, but if you're directed emotionally, or motivated emotionally with no intellectual motivation, you could go sour and become very sterile, or vice-versa.

Person 2: Are even those involved in Work emotionally influenced?

Peter: Oh, certainly. It's the idea of the creation of emotion and real intellect...

Person 2: I thought it was the 'I'.

Peter: Well, you understand we have three centers—the physical, an emotional, and an intellectual center. The one that's completely developed is the physical center, and we have a lot of feelings and absolutely no intellect at all. So through the creation of this 'I', this auspicious condition, can we begin—according to exact law, which you will get an insight to and I'll give you this Enneagram—you begin to develop into body Kesdjan, and simultaneously to it is the beginning of the development of pure intellect through Observation, Experimentation, so on and so forth.

Person 2: Now, is that Consciousness?

Peter: This is the Consciousness which we are aiming for in this Work.

Person 2: And what's the difference between an emotional Consciousness and an intellectual Consciousness.

Peter: Well, there is mind or intellectual, emotion is not really Consciousness.

Person 2: It's generally appealing to your Conscience or something.

Peter: Yes, and your mind is...

Person 2: It' accelerating your Consciousness.

Peter: We'll put it this way: The physical body...

[end of Wisconsin excerpt]

Mr. Nyland: We won't take the other side. I think this is more than enough to get an impression. This boy hasn't been in Work longer than a year, and you see how clear it is. And it is based on his experience. Because, you know, it's not quoting me. It comes from himself, and he has the strength of saying it when the girl first is kind of floundering all over the place, simply saying "That isn't Work, Work is this." And he's very clear what Work is, and there is not a word that I would change in what he is saying. And also, his attitude is right. Because he is almost benevolent in explaining ... and then he says "Do you understand?," and there's no desire to jump in and to counteract or contradict some of the other boys. He lets them talk, and then he says a

few words.

I think this kind of example is extremely useful for all of us—Group leaders or not Group leaders—because you will also have talks every once in a while with different people. And there is a sincerity in here that I believe belongs to Work, and that whenever you start to talk about Work, that that sincerity has to come out, and the conviction. And when he says “It is beautiful,” it’s right: It’s exactly beautiful because it gives you a means of freedom. And when you once understand it—you are constantly bound and as he said have to carry it with you, all your identifications the whole dammed day you have something to carry with you—and then for one moment you’re free. And it is an experience that, when one actually knows this, that you really cannot forget, and in fact he says “It’s new,” it *is* new because it’s so unusual.

But you see what you have to be for that: Very simple, and realize what you really are and to be honest; and not to have towards Work, or whenever you talk about it, a certain form of bravado, or to make other people feel that you know a hell of a lot and they don’t. You just simply say a few things based on what you know, and you let it stand at that.

Later on there is a little argument in the conversation between some of the other, intellectual students, and they try to, you might say, ‘pin him down’ a little, and he’s perfectly lovely about it. And it’s really that the tape is not long enough—it runs off the tape also on the other side—but when I listened to it, I was very happy. Because here is something that is taking place without me being there; and it is that little Group and this has life in it, and they will continue. And this is the way I think that Work will be maintained, and that is what I hope: That it can be maintained with a little bit of leadership.

But that what is needed is the instilling of life in the minds and the hearts of the people you talk to; so that there is something that is actually Wakened Up for them, that it becomes important for them in their life—in their daily life—and admitting well enough that you cannot Work all day long, but really to be very quiet and not argumentative and not having to be convinced.

Sometimes it happens in a Group, and one goes over into a little too much theory. Leave it alone. Why should you try to convince anyone. Either they ask questions and they want to know something and then you can answer, but don’t force anything on them. Leave it alone. And, don’t expect them to come back. Supposing they don’t come back. Why keep them if they are no good. Keep those who really wish to Work and make them responsible for the

maintenance of Work in a Group; and the others, you ought to have even the strength of saying "Stay away, don't come, you just take up a little room."

But of course I know it is difficult to do that. Because you are sometimes so happy that you have a few new people, and that your name then perhaps was known. Because "How did you get to *my* Group," etc., etc.—all that is human, it's quite all right—but don't pay too much attention to it. Because it must not go at the expense of Work. When you really start to be convincing, when you're really ... in your whole attitude when you can show that it means something for you and that it is part of your life, you almost need not use words but there is something there that can be carried over; not through the regular communication but just by your presence, and *that* I think we will ... I hope we will gradually develop.

I've said before, for me this ... this whole field of activity is all experimental. It includes the Barn, it includes all the different things we are doing there—going out and spreading our tentacles to Warwick and the rest, the necessity of delegating a certain amount of work to other people—causing me much more work than before; but for the sake of trying to disseminate responsibility that it can be carried out and I hope it works, I hope I live long enough to see that it is working. Almost I would say I will die very peacefully then, but I also assure you that if it doesn't work I stop all of it—exactly the same as I will stop any Group that in my opinion is not living up to certain standards.

Because there is no way of just doing away with Work and not treating it in the right way—not as far as I'm concerned. Work for me is sacred and it has to be treated that way, and it is sacred because it has to do with your Soul. It has to do with you as Man—you growing, you evolving, you in relation towards your God—and for that reason I will not tolerate any degradation ... degrading of Work, to bring it down to a low level. I'd much rather stop it all together. Those who are not equipped, I will tell them. Because in that way I'll be very honest, I don't mind saying it when I think it is necessary.

I hope the experiences and the experiments will work out. I think they are very useful and here and there there are certain things I know that answers a certain purpose for some people; and for that reason I hope that we don't have to give it up, but I will review it when I come back from the trip and I will see what is happening in other parts of the country. And I'm not making any plans ... and let this be for you really an understanding: I'm not making any plan where I will be. You will have to stand—and learn to stand—on your own feet sooner or later; and I will

make it possible for you to stand on your own feet, but I will also force you to do it.

So, to the future of our Work as a whole. May we continue to understand what is really meant by All and Everything, by the reasons why Gurdjieff happened to write it and why, what was the reason that he happened to live and that we happen to know about him.

To Gurdjieff. [Toast]

End of tape